

# THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, MAY 25, 1816.

No. 52.

## ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

## REFLECTIONS FOR SATURDAY EVENING.

### MOTIVES TO REPENTANCE.

No. III.

**M**AY all these together: That all men are sinners. God hateth sin. It standeth us upon to prevent God's wrath. In respect of the judgment of this world, *temporal*; and of the world to come, *eternal*. That it will be heavy in regard of the *omnipotence, justice, omniscience and goodness of the Judge*:—The *weakness, imperfection and misery of man*. The *sentence* which makes the *wicked* liable to the *sense of pain, and loss of good*: and finding that there is an inevitable necessity to repent. Why defer we to use the means by which we may be made clean, our sins may be pardoned, and taken off? A wise traveller takes the day before him; and a wise builder the year before him. It is best done, that is done timely. A fool always begins to live. For who hath promised *thee time to repent?* How many have been deceived with this *vain hope*? The wise man giveth this rule: "Whatsoever good thing thy hand findeth to do, do it instantly with "thy might, for there is no work, &c. in the grave."—*Eccles. xi. 10.* "Make no tarrying to turn to the Lord, and put not off from day to "day; for suddenly shall the wrath of the Lord come forth, and in "thy security thou shalt be destroyed."—*Eccles. v. 7.* St. Augustin saith—"God hath promised thee pardon, it is true, but no man hath "promised, or can, that thou shalt live while to-morrow. If thou "hast formerly lived ill, live well to-day." And again—"God hath "been so propitious to mankind, that for the comfort of those who "are ready to perish in the sea of desperation, he hath a haven of "mercy and pardon. And for their sakes that are deluded with "hope, and delay their repentance, he hath made the day of death "uncertain. Seeing thou knowest not when the last day will come, "thou art an unthankful man, if thou makest not good use by repen- "tance, of this day which God hath given thee. They which are "careless to depart from iniquity, and flatter themselves with the "hope of God's pardon, are many times so prevented by the anger of "God, as they neither find time to convert, nor the benefit of his "pardon." God hath reserved to himself the pre-eminence of lengthening and shortening our days. "The rich man promised himself "ease and rest for many years, but one night brought a period to his "supposed felicity."—*Luke vi.*

St. Jerome saith—"That men are worthily taken in the snare of "judgment, as fish with a hook, or birds in a net; and therefore gives "this counsel: Seeing thou hast learned that death brings an end to "all things, and that there is no repentance in hell, nor any recourse "to virtue; make haste while thou livest, strive and labor, do pe- "nance," &c.

But admit that thou hadst the privilege to know thine own end.—Thinkest thou, that it will be easier to repent hereafter, than present- ly? No, certainly; for the longer thou protractest, the harder the task of repentance. First, in respect of the habit. Custom is another nature. "When a thing hath once got a habit, it is hardly expel- "led."—*St. Bernard.* "While we serve and feed our lusts, custom "steals upon us, and not resisting custom we are necessitated to it."—*St. Augustin.* Therefore he gives this *admonition*: "As no man is "to despair of God's mercy, yet he is not so to presume, but that with- "out delay he reconcile himself to God, lest he fall into such a cus- "tom of sinning, that when he would, he be not able to get out of the "devil's snares." Secondly, because the farther we plunge ourselves into sin, *the farther is God from us*. Woe unto them that have fled from me. God will cast them off. Third, for the ground the devil gets of us. He is like the strong man which overcometh a weaker. Fourth, for the corruptions of the soul. The longer we sin, the ob- scurer the understanding. The weaker the will the more disordered the desires. Who then is so void of understanding a reason, that will think he can repent, after many years, when his sins are multiplied, and grown into a habit, and that God is farther from us? When the devil encroacheth on us, and our faculties are corrupted; and cannot do it in his better strength. That sins increasing, the pardon will be easier obtained for them. That the infirmity prevailing, the medi- cine will cure the easier, knowing that a long sickness or languishing disease puts the physician to his books, while a short grief is soon cured by him. Who can carry a great burden in his age, that groans under a little weight in his chief strength? It was a harder and more difficult act in man's consideration, to revive Lazarus, being dead four days in the grave, than the ruler's daughter, newly dead.

Grant that thou canst repent in thine age. Yet consider the time lost, which might have been spent in doing good, and avoiding evil. Why spendest thou thy time in toiling that, of which thou shalt reap nought but tears. The heathen man could say—"He that desires to "do good while he is old, makes a plain demonstration, that he hath "no mind to goodness, till that time which is unfit for all things: "and it is too late to begin to live, when we are ready to die."—*Se- neca.* St. *Gregory* saith—"That he is little better than an infidel, "that forbeareth to repent till he is old. And it is to be feared, that "while such a one hopeth for mercy, he shall fall into judgment.—

"Can the infinite majesty of God offended, be satisfied with a little, a small repentance: If thou canst not satisfy him for the sins of a day, why keepest thou the sins of many years, and protracted to give satisfaction till thine age?" "If thou gatherest nothing in thy youth, how canst thou find any thing in thine age."—Eccles. xxv. 3.

2. Besides, repentance is the gift of God, to whom he pleaseth, and when. Every one ought to fear that it will not be given him at the hour of death, and is therefore to work out his salvation, in the time of his life with fear and trembling. St. Augustin saith, "That seldom or never a full conversion is seen in the end of a man's days, and that much doubt may be made of a late penitent. Of him that repents at the gasp, and is reconciled" (*that is, by the Minister*) "to God. I am not certain whether he be secure or not." Saint Augustine is not confident of his salvation, tho' he be absolved by the Priest. Therefore let every one that would be out of doubt, repent while he is lusty and strong, and in his perfect health, for he that hath lived ill all his life, and repenteth not till the last, is certainly in great danger. "Wilt thou be secure," [saith St. Ambrose and Augustin] "wilt thou avoid all doubt? Repent while thou art well.—And why art thou then secure? Because thou repented, when thou mightest have sinned."

3. There are many impediments in age and sickness. Men are then troubled with many infirmities: encumbered with many affairs: grieved with many thoughts, for wife and children, estate and pleasure, to be left. And what kind of penitence can be expected from men in this estate? For the great perturbations arising from the extremity of sorrow, anguish, thought of death, all most violent in a dying man. They suffer him to think of nothing but that with which he is vexed. 2. True repentance ought to be voluntary, not of necessity. And a dying man is forced. Like to that of Shimei to David. Like to that of mariners in a storm. 3. If he thinks not of it himself, (as it is very doubtful) his friends seldom or never send for those who should put him in mind of it, till it be too late, till he be past all sense of it. "And this is a just punishment," saith St. Gregory, "for not thinking on God while he was in ability to do it. So that one negligence is punished with another."

Lastly, let not the example of a few cause protraction in thee.—For tho' God forbear his threatened judgments on the Ninevites, it was for their forty days repentance. And if thou canst repent forty days as they did, thou hast the better hope. And tho' the thief was saved; yet this example ought not to give liberty to any, to defer so long. Besides, his salvation was no less admirable than any other of Christ's miracles; and his conversion no less wonderful than his salvation; for when Christ's own disciples had denied and forsaken him, the thief confessed him. But trust to thy timely preparation, by the example of the wise virgin, Matt. 25. And consider and think of thine own estate while thou hast time. "Make no tarrying to turn to the Lord, and put not off from day to day, for suddenly shall the wrath of God come forth, and in thy security thou shalt be destroyed. Remember thy Creator in the days of thy youth, while the evil days come not."—Eccles. 12. Defer not repentance unto years unapt, testy, weak, when sin leaveth thee, and not thou it. Now the time is, when thou mayest find the Judge propitious. "Seek the Lord while he may be found, and call upon him when he is near."—Isa. iv. 6. "Repent and be converted, that your sins may be blotted out."—Acts iii. 19. Now our repentance prevaleth, chiefly, by prayer, fasting, alms, and tears.

"The prayer of the humble pierceth the clouds."—Eccles. v. 17. It was the practice of David after his fall, as may appear by the Ps. 51. It was the counsel of St. Peter to Simon Magus. "Repent of thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee."—Acts viii. 22. For God is propense enough, if we neglect not this duty. "The Lord is nigh to all them that call upon him."—Ps. cxlv. 18. "He never forsakes them that call upon him."—Eccles. ii. 10. But of this point more at large elsewhere. 2. "Thou' the best fast be the fast of the soul, in abstaining from sin, yet the other fast of the body is necessary for us, as a salve for a wound."—St. Augustin. It assuageth the intemperance of the body, represseth inordinate affections, and allayeth the passions of the soul, which arise by fulness. Luke xxi. 34, "Let not your hearts be overcharged," saith our Saviour. All the servants of God by this humbled themselves, when they set themselves to repentance, or to obtain any thing at his hands. "David humbled, and chastened himself by fasting."—Ps. xxxv. 13, 69, 10. It was an ancient precept. St. Augustin out of St. Basil saith—"That it was commanded as a law, by God, to Adam in Paradise, by prohibiting the tree, and if he had fasted from that tree, we had not needed to have fasted; we are sick by sin, let us be healed by repentance; but repentance without fasting is in vain."

The flesh hath need to be kept under the soul, like a servant, lest it rebel, and to be held in with this bit: for let but the reins loose, and the flesh will run headlong to perdition. Prayer is good with fasting, &c. And God saith—"Turn unto me with fasting."—Joel ii. 12. "The prayers and alms of Cornelius ascended to heaven."—Acts x. 4. Wilt thou have thy prayers fly to heaven, make it two wings, fasting and alms. "We are to give alms in this regard, that we may be heard when we deprecate God's anger for our sins past."—St. Augustin. By mercy and truth iniquity is purged. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard."—xvi. 6, 21, 13. "Give alms of such things as you have, and all things shall be clean to you."—Luke xi. 41. "Break off thine iniquities, by shewing mercy on the poor," (Dan. iv. 27.) saith Daniel to Nebuchadnezzar. Lastly. The most powerful act of repentance, is godly sorrow, accompanied with "groans, sighs, and tears."—2 Cor. vii. They are the blood of a wounded soul. They ascend unto the nostrils of God, as the odour of a sweet-smelling sacrifice.—God suffereth them not to be spent in vain, but gathereth them.—"David every night washed his bed, and watered his couch with them. God promised that if we come weeping, he will lead us in mercy."—Ps. lxxxvi. 8, 6, 6. And therefore commandeth it as a chief demonstration of our hearty repentance. St. Peter, after his denial of Christ, wept bitterly, but said nothing. We find that he wept, not what he said. He made choice to repent rather with tears, and no words, than with words and no tears. Mary Magdalen wept, but said nothing, yet Christ said to her, thy sins are forgiven thee. "Hezekiah wept sore, the Lord said, I have heard thy prayers, and seen thy tears, and added fifteen years to his life."—Isai. xxxviii. 5. "Let the wicked therefore forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord."—Isai. xxxviii. 57. "To-day if ye will hear his voice, harden not your hearts"—Ps. xciv. 8.

If we will not hear this voice of his, Repent for the Kingdom of Heaven is at hand. He will stop his ears to us when we cry, Lord open unto us, tho' we cry with tears, as Esau did for his father's blessing.

ing, who found no way of changing his (father's) mind, tho' he sought it with tears carefully, when it was too late. For tho' tears prevail in their due time, and happy is he that can shed them; yet when the door is shut, God will say to the impenitent sinner, as he said to the foolish virgins, *I know ye not.*

CLERICUS.

For the CHRISTIAN VISITANT.

Mr. EDITOR,

SIR—It is with a degree of interest, which you can better reciprocate, than I can express, that I trouble you with the following communication.

Whilst that noble union of human effort, that "how of promise,"\* presents its dazzling effulgence to the delighted and astonished view of all good men; the accumulation of this feeble, modest ray, might seem to be an object of small importance: yet I cannot forbid its emanation. And I am conscious the following communication will excite an interest in you sufficient to insure it a place in the valuable work which you have the honor to edit.

A few months ago, a Society of Youth, of different ages, was formed in the school of Messrs. Lyons & Badger, for religious and benevolent purposes; who, while they give their attention to the perusal of the Scriptures, and the enquiry whether those things be so; contribute also their mite towards furnishing others, who are destitute of the word of life; deserving in a two-fold sense the title which they have assumed:—that of the JUVENILE BIBLE SOCIETY.

The little sums, which, according to the regulations of their Society, they have brought together, they have, in part, applied to the purchase of ONE AND A HALF DOZEN TESTAMENTS, for the benefit of the African Sunday Free Schools.

This welcome and truly gratifying donation, accompanied by the following note, was presented by a committee chosen from their own body.

"ALBANY, May 18, 1816.

"Mr. I. G. Hutton,

"SIR—The JUVENILE BIBLE SOCIETY, of this city, have directed an appropriation of a portion of their funds to the purchase of ONE AND A HALF DOZEN TESTAMENTS, for the use of the African Male and Female Schools, under the care of the Society of which you are Treasurer.

"Agreeable to our instructions, we have the pleasure herewith to present the TESTAMENTS, with our sincere wishes that they may be improved by those in whose hands they may be put, to an extent corresponding with the benevolence which has directed the donation.

"We have the honour to be,

Your obedient servants,

G. HUTTON, } COMMITTEE.  
C. BRYAN, }  
                  {

This letter was read to the male scholars, in the Uranian Hall; when the Rev. Mr. Shaw accepted the opportunity thus presented, of impressing on their minds an idea of the inestimable value of the holy book now presented to them; and of enforcing assiduity in the pursuit of that knowledge which will enable them to read it.

\* Montgomery.

The communication was then made to the Female School, under the care of Mrs. Upfold, and her associates, when the recurring opportunity of recommending an attention to the sacred volume, was not neglected.

The Schools were uniformly full, if not overflowing. Their order and discipline, and of course their improvement, appear to be advancing. The present was acceptable—and it is thus they would present to the JUVENILE BIBLE SOCIETY their warmest gratitude, through the medium of

THEIR FRIEND.

*Albany, May 21, 1816.*

EPISTOLARY.

LETTERS

FROM BARON HALLER TO HIS DAUGHTER,

On the Truths of the Christian Religion.

LETTER X.

The truth of Christianity proved by miracles. That the apostles possessed the power of working miracles, admitted by free-thinkers, and even by Middleton himself. The absurdity of the contrary supposition demonstrated from the epistles of the apostles to the first Christians. The reformation of religion, in these latter ages, from the errors of superstition.

In order to strengthen the faith of the apostles, and give a sanction to these first preachers of the gospel, God enabled them to perform miracles, but in the name of Jesus. They cured diseases; and though they possessed neither silver nor gold, yet they commanded the lame to walk; and they did walk; the dead to be raised, and they were restored to life; which miraculous power has not been disputed to this day. Even Middleton, who professed himself a free-thinker, and disputed the power of the church in the first ages to work miracles, hath nevertheless acknowledged it in the apostles.

St. Paul, the most active of all the apostles, has expressed his sentiments upon this subject with such simplicity, and with so great confidence in the goodness of his cause, that they appear to be a proof too evident to be wantonly attacked.—"There are," says he, "diversities of gifts, but the same spirit. And there are diversities of operations, but it is the same God, which worketh all in all. For to one is given by the spirit the word of wisdom; to another the gifts of healing; to another the working of miracles; to another prophecy; to another divers kind of tongues; to another the interpretation of tongues. All are members of the same body; so that one member ought not to despise another. All these gifts have their particular uses; the eye and ear are both necessary organs to the body; the members therefore are mutually serviceable to each other. Thus God hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers; after these, miracles; then gifts of healing; and afterwards diversities of tongues," (this the apostle hath put in the last place.) "All," added he, "are not apostles; all are not workers of miracles; all do not speak with tongues; these gifts are divided; but, without charity, the gift of prophecy, and the knowledge of languages, acquired not by study, but by the communication of the holy spirit, are but as sounding brass, or a tinkling cymbal."—"I love rather," says he, in his letter to the Corinthians, "to see you invested with the gift of prophecy, than to speak in unknown tongues; for a prophecy, and a knowledge of the secrets of the heart, produceth a more certain conviction in the minds of your auditors."—The power of reasoning was much esteemed by this holy apostle, on account of its utility, and the effects it was capable of producing; though he possessed, in an eminent degree, a supernatural knowledge of languages. Upon this principle he advises the Corinthians in what manner they should

employ their several gifts in their public assemblies; he directs, that one should give place to another, for the exercise of the talent peculiar to each, in order thereby to promote the edification of all.

We will suppose, my daughter, for a moment, with the incredulous of the age, that miracles are things impossible to be done; that the Christians of the first ages had no supernatural gifts; that they performed no miraculous cures; that the power of speaking languages was a chimera, as well as that of discerning spirits, or discovering the sentiments of other men; how great then must have been the temerity as well as extravagance of St. Paul, in presuming to impose upon the Corinthians—men of ingenious, penetrating, and irritable minds, whom the smallest dissension would easily provoke—a number of fabulous and ridiculous stories, for real facts, though they all knew them to be false, or, at least, might have fully satisfied themselves in this particular! Would not these Greeks, who were much addicted to raillery, have replied in some such insulting manner,—“What does ‘this frantic prater mean by his extraordinary gifts, who has not so much as made his appearance amongst us?’”

These Greeks, however, whose talent for ridicule and criticism was hereditary, read, with patience, the letter of St. Paul, and humbly submitted to his remonstrances, as to a servant of God. They excommunicated an offender upon his representation, and deprived him of all communion with them, until they were assured of his re-pentance; they adopted such regulations as he proposed, and bore his reproofs with submission, being perfectly persuaded that he was endued with divine gifts, and that the lessons they received from him, with respect to their conduct, were wise and prudent.

We must here remark, that the apostles of Christ did not exercise the gifts with which they were endued, in private, nor in the presence of a small number of witnesses, who might have been procured by collusion; but publicly, Peter and John healed a lame man in the temple, about the ninth hour of the day, or, according to our method of computing time, about three hours after noon, which was the hour of public prayer, when there was a great concourse of people in the temple. Paul and Barnabas had as many witnesses when they healed a great number of persons at Iconia. It is an easy matter to work miracles among superstitious people, blinded with zeal; especially when force is employed to stop the mouth of the first spectator who doubts the reality of them: but oftentimes the presence only of another Christian, whose persuasion is different, is sufficient to stop the performance of a miracle.—But, in the present case, miracles were wrought in the midst of the most inveterate enemies to the name of Christ, and under the inspection of a people who had at their disposal the secular arm, and the power of punishing; and in whom it was a point of honor to discover any defect, or even suspicion, in every miracle that was done in that name which was so odious to them.

The most learned amongst the disciples of Moses spared no pains in their researches and examinations; but it was not with the light of truth that they endeavored to expose what they judged erroneous in the doctrine of Christ. Their only expedient was to silence those by compulsion who maintained a different opinion—a conduct which betrayed an extreme littleness of mind.

These miracles were not done, as I observed before, in secret, nor near the bed of the sick person, surrounded by his family, who, in such cases, would consider every favourable change that might happen in the disease, according to its natural course, as a particular mark of the kind interposition of Providence; but they were done publicly, in the presence of thousands of witnesses: their effect was sudden and their operation instantaneous, which, in the ordinary progression of nature, would have been slow and tedious. These cures were made without the assistance of any visible means; no superstitious remedies were applied; no amulets or consecrated talismen were employed; they were performed through the invocation of that God who hath established the laws of nature, and who hath the power of suspending their action in such circumstances as his dispensations, for the benefit of mankind, may require.

God, however, did not work miracles in a profuse manner, and without any design. He favored the world with those prodigies, in

order to confirm or introduce some great truths which men were not disposed to receive. Miracles were performed when Moses endeavored to select a race of people from the rest of mankind, that they might be preserved in the profession and belief of a pure religion, which was repugnant to their natural inclinations.—Miracles were wrought in the times of the idolatrous kings of Israel, when the true worship began to be corrupted, and idolatry to be instituted in its room; God being desirous to preserve amongst them a knowledge of the truth, and the expectation of a Messiah that was to be born of that people. Jesus and the apostles were endued with the same supernatural power, in order to establish the true religion which had, in a manner, disappeared from the face of the earth; and to inform men that pardon for sins was not to be procured either by money, or the performance of simple ceremonies; that God required, as a necessary preliminary, purity of heart, and an entire reformation of manners; and that the expiation of sins could be made by no other means than by the satisfaction of a Mediator. God, out of compassion to mankind, hath judged these truths, on which eternity depends, important and interesting enough to deserve a display of his absolute power over nature, that he might thereby establish them. When the doctrine of Jesus had made a sufficient progress amongst men, and was deeply rooted in their minds, there was then a cessation of these miraculous gifts, as being no longer necessary; and we have no instances, at least such as are well attested, that God, in latter times, hath conferred on any individual these supernatural talents.

God was pleased, at a subsequent period, to reform the corruptions which had crept into the Christian doctrine in the course of ages; and to bring to light those important truths which had been long forgotten; amongst which was, in particular, that sinful man could not be reconciled to God by any means, which suffered the depravity of his heart to remain unreformed. He did not establish this truth in any other way, than by enabling men to compare the ordinances and precepts of the prevailing religion with those of the immediate followers of Christ, which ought to be a rule of faith, and a model for all ages; and by placing them in a condition to oppose to the establishments then subsisting in the church, those of the primitive times, whose authors were the disciples of Jesus.

## DOMESTIC INTELLIGENCE.

### CONSTITUTION

OF THE

### AMERICAN BIBLE SOCIETY,

FORMED BY

A Convention of Delegates, held in the City of New-York, May, 1816,

TOGETHER WITH

### A NOTICE OF THEIR PROCEEDINGS;

AND

### A LIST OF THEIR OFFICERS.

AT a Meeting of Delegates from different Bible Societies, convened in the Consistory Room of the Reformed Dutch Church, on the 8th day of May, 1816; JOSHUA M. WALLACE, Esq. of New-Jersey, was chosen President of the Convention, and the Rev. Dr. J. B. ROSENV, and Rev. L. BEECHER, Secretaries.

The meeting was then opened with prayer by the Rev. Dr. Nott.

The following persons appeared as Delegates:

*Rev. Dr. S. Spring, from the Merrimack Bible Society.*

*Rev. Mr. Humphreys,*

\*Dr. I Lewis,

*Rev. Dr. John M. Mason,*

Philip Milledoler,

J. B. Romeyn,

Mr. J. Williams,

Mr. Gardiner Spring,

*Rev. Dr. Bradford,*

Neill,

Mr. Chester,

Mr. William Williams,

General John Lincklaen,

*Rev. Andrew Oliver,*

Eli F. Cooley,

Mr. James Cooper,

Mr. Guybert B. Vroom,

Henry W. Warner,

W. C. Mulligan,

Robert Sedgwick,

*Rev. Dr. E. Nott,*

*Rev. Dr. S. Blatchford,*

*Rev. Dr. J. Bassett,*

Mr. Sayre,

Mr. D. S. Bogart,

Mr. A. Van Sinderin,

Charles Wright,

*Rev. Mr. R. Forest,*

Mr. Levi Callender,

Orin Day,

Mr. Joshua M. Wallace,

Samuel Bayard,

*Rev. Dr. J. Richards,*

Mr. G. S. Woodhull,

Mr. J. M'Dowell,

Mr. Thomas J. Biggs,

J. W. Platt,

*Rev. Mr. David Jones,*

Mr. C. Hornblower,

Mr. John E. Caldwell,

*F. B. S. of Burlington.*

{ Fairfield do.

{ New-York do.

{ Albany do.

{ Oneida do.

{ Otsego do.

{ New-York do.

{ Auxiliary do.

{ Union College do.

{ Rensselaer do.

{ Saratoga do.

{ Long-Island do.

{ Delaware do.

{ Greene do.

{ New-Jersey do.

{ Nassau Hall do.

{ Newark do.

{ F. B. S. of Kingston.

Do. Gloucester do.

Franklin do.

Virginia do.

Frederick do.

Norfolk do.

Petersburgh do.

Lynchburgh do.

N. Carolina do.

Kentucky do.

Cayuga do.

Wash. Co. (N. Y.) do.

{ Connecticut.

{ Middlesex, New-Hampshire and

Dartmouth University Bible Society.

Mr. William Jay, from the Westchester Aux. Bible Society.

Rev. Mr. Henshaw,

Mr. Joshua Sands,

\*General Swift,

{ Bible and Common Prayer Book Society of Long-Island.

The following gentlemen were also received as members, viz.

\*John Murray, jr.

\*Thomas Eddy,

\*John Griscom,

\*Dr. Valentine Mott,

} of the Society of Friends.

On motion,

*Resolved unanimously,* That it is expedient to establish, without delay, a general Bible Institution, for the circulation of the Holy Scriptures without note or comment.

A committee consisting of Dr. Nott, Dr. Mason, Mr. Bayard, Mr. Wilmer, Mr. Beecher, Charles Wright, Mr. Rice, Mr. Jones, Dr. Morse, Mr. Jay, and Dr. Blythe, was appointed to prepare the plan of a Constitution of the said Society; and an Address to the publick, on the nature and objects thereof.

And the Convention adjourned until the morning of Friday the 11th inst. at eleven o'clock.

The convention met according to adjournment, and their committee laid before them the draft of a Constitution, which having been read first in the whole, and afterwards by paragraphs, and carefully considered, was unanimously adopted; and is hereunto annexed.

The committee reported also an Address to the Publick, which, in like manner, was unanimously approved.

The Convention then proceeded to the choice of Managers of the American Bible Society for the current year, and the following persons were unanimously chosen; viz.

Henry Rutgers,	Ebenezer Burrill,
John Bingham,	Andrew Gifford,
Richard Varick,	George Gosman,
Thomas Farmer,	Thomas Carpenter,
Stephen Van Rensselaer,	Leonard Bleecker,
Samuel Boyd,	John Cauldwell,
George Suckley,	Rufus King,
Divie Bethune,	Thomas Stokes,
William Bayard,	Joshua Sands,
Peter M'Cartee,	George Warner,
Thomas Shields,	De Witt Clinton,
Robert Ralston,	John Warder,
J. R. B. Rodgers,	Samuel Bayard,
Dr. Peter Wilson,	Duncan P. Campbell,
Jeremiah Evarts,	John Aspinwall,
John Watts, M. D.	John Murray, jun.
Thomas Eddy,	Charles Wright,
William Johnson,	Cornelius Heyer.

After due notice of their appointment, the Managers met in the City-Hall, on the 11th May, and unanimously elected the persons whose names are hereunto subjoined, to the offices for which they are named respectively.

Information of this choice was communicated by a Committee of the Managers to the Convention, who having before resolved, that the first annual meeting of the "American Bible Society" be held in the city of New-York; and the business of the Convention being now accomplished, their meeting was closed with prayer, by the Rev. Mr. WILMER, and the Convention was dissolved.

### OFFICERS OF THE AMERICAN BIBLE SOCIETY.

**PRESIDENT,** Hon. ELIAS BOUDINOT, of New-Jersey.

**VICE-PRESIDENTS,**

Hon. JOHN JAY, MATTHEW CLARKSON, Esq., of New-York.

Hon. SMITH THOMPSON, Hon. JOHN LANGDON, of New-Hampshire.

Hon. CALEB STRONG, Hon. WILLIAM GRAY, of Massachusetts.

Hon. JOHN COTTON SMITH, Hon. JONAS GALUSHA, of Connecticut.

Hon. WILLIAM JONES, of Vermont.

Hon. WILLIAM JONES, of Rhode-Island.

The following gentlemen, though not formally commissioned as delegates; yet appearing, from satisfactory evidence, to be substantial representatives of their respective Societies, or of a number of members thereof, for all the purposes contemplated by this Convention, were admitted to seats, viz.

Rev. Mr. Lyman Beecher,

Mr. Ichabod Skinner,

Rev. Mr. N. W. Taylor,

Rev. Dr. J. Morse, from the Middlesex, New-Hampshire and

Dartmouth University Bible Society.

Mr. William Jay, from the Westchester Aux. Bible Society.

Rev. Mr. Henshaw,

Mr. Joshua Sands,

\*General Swift,

The members marked thus (\*), came in after the Convention was formed, and before the adoption of the Constitution and Address.

## THE CHRISTIAN VISITANT.

Hon. ISAAC SHELBY,  
GEORGE MADISON, Esq. } of Kentucky.  
Hon. WILLIAM TILGHMAN, of Pennsylvania.  
Hon. BUSHROD WASHINGTON, } of Virginia.  
WILLIAM WIRT, Esq.  
Hon. CHARLES C. PINCKNEY, of South-Carolina.  
Hon. WILLIAM GASTON, of North-Carolina.  
Hon. THOMAS WORTHINGTON, of Ohio.  
Hon. THOMAS POSEY, of Indiana.  
Hon. JAMES BROWN, of Louisiana.  
Hon. JOHN BOLTON, Esq. of Georgia.  
Hon. FELIX GRUNDY. of Tennessee.  
Hon. ROBERT OLIVER, Esq. of Maryland.  
Hon. JOSEPH NOURSE, Esq. of the District of Columbia.

**SECRETARY FOR FOREIGN CORRESPONDENCE,**

Rev. Dr. J. M. MASON.

**SECRETARY FOR DOMESTIC CORRESPONDENCE,**

Rev. Dr. J. B. ROMEYN.

**TREASURER.**

RICHARD VARICK, Esq.

**CONSTITUTION.**

- I. This Society shall be known by the name of the AMERICAN BIBLE SOCIETY, of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures without note or comment. The only copies in the English language to be circulated by the Society, shall be of the version now in common use.
- II. This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures throughout the United States and their territories; and shall furnish them with stereotype plates, or such other assistance as circumstances may require.—This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.
- III. All Bible Societies shall be allowed to purchase at cost from this Society, Bibles for distribution within their own districts.—The members of all such Bible Societies as shall agree to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this society, shall be entitled to vote in all meetings of the Society; and the officers of such Societies shall be, *ex officio*, directors of this.
- IV. Each subscriber of three dollars annually, shall be a member.
- V. Each subscriber of thirty dollars at one time, shall be a member for life.
- VI. Each subscriber of fifteen dollars annually, shall be a Director.
- VII. Each subscriber of one hundred and fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a Director for life.
- VIII. Directors shall be entitled to attend and vote at all meetings of the Board of Managers.
- IX. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six Laymen, of whom twenty-four shall reside in the city of New-York or its vicinity. One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible.
- X. Every Minister of the Gospel, who is a member of the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a Manager himself.
- XI. The Managers shall appoint all officers and call special general meetings, and fill such vacancies as may occur, by death or otherwise, in their own Board.
- XII. Each member of the Society shall be entitled, under the direction of the Board of Managers, to purchase Bibles and Testaments, at the Society's prices, which shall be as low as possible.
- XIII. The annual meetings of the Society, shall be held at New-York or Philadelphia, at the option of the Society, on the second Thursday of May, in each year; when the Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

XII. The President, Vice-Presidents, Treasurer, and Secretaries for the time being, shall be considered, *ex-officio*, members of the Board of Managers.

XIII. At the general meetings of the Society, and the meetings of the Managers, the President, or in his absence the Vice-President first on the list then present; and in the absence of all the Vice-Presidents, such member as shall be appointed for that purpose, shall preside at the meeting.

XIV. The Managers shall meet on the first Wednesday in each month, or oftener, if necessary, at such place in the city of New-York, as they shall from time to time adjourn to.

XV. The Managers shall have the power of appointing such persons as have rendered essential services to the Society, either Members for life, or Directors for life.

XVI. The whole minutes of every meeting shall be signed by the Chairman.

XVII. No alteration shall be made to this Constitution, except by the Society at an annual meeting, on the recommendation of the Board of Managers.

[For the Address, see last Visitant.]

**OBITUARY.****MASSACHUSETTS.**

BOSTON, May 11, 1816.

**DEATH OF SAMUEL DEXTER.**

It becomes our sorrowful duty to confirm the tidings (brought us on Wednesday morning last, and which we stopt the press to record,) of the sudden and untimely exit of our much honored and esteemed fellow-citizen and townsman,

**SAMUEL DEXTER,**

the republican candidate for the chief magistracy of Massachusetts.

In this heavy dispensation of the divine will, the community has sustained a loss which it would be difficult for us to compute. Our feelings on the occasion would prompt us to the attempt, but the necessity is superceded. A friend of the deceased has anticipated our views by the following OBITUARY.

[Patriot.]

**HON. SAMUEL DEXTER, L. L. D.**

"Perfecti oratoris moderatione et sapientia, non solum ipsius dignitatem, sed et privatorum pluriorum et universae reipublicae salutem maxime contineri."

"Domus jurisconsulti totius oraculum civitatis; maxima quotidie frequentia civium, ac summorum hominum splendore celebratur."

"In nostra civitate, amplissimus quisque et clarissimus vir."

THE Candidate is withdrawn ere the canvass has closed. "What shadows we are, and what shadows we pursue!"

At Athens, the public are apprised, that event took place which has deprived forever his family of the countenance, society of the substantial support, and his country of the services of **SAMUEL DEXTER**. This ornament of the forum has sunk into shade. That tongue, the power of which not only every part of the community, but the community itself, was conscious, enhanced the safety of its rights: that tongue no longer is audible under the sun. The mind has been retaken to its parent light, of which it was so far from being a faint emanation.

To this village the deceased, it seems, had repaired on a visit to a son just commencing here his home establishment for life. Parental presence consecrates, on such an occasion, filial felicity, and the son was at once blest, and an orphan.—Mr. DEXTER reached Athens on the Tuesday of last week, and on Saturday morning was a corpse.—The physicians pronounced his complaint the scarlet fever. Himself was satisfied, as were those of his family about him, that it was the epidemic prevalent at Washington, whence he had probably brought away the seeds of it, he having been repeatedly attacked by it before, once in particular with such violence, as to oblige him to leave the court-room in the midst of an argument. A similar mistake of the faculty occurred in the last sickness of Gen. WASHINGTON, who perished from the same disorder. On Thursday, Mr. DEXTER was aware of dissolution, and made some final arrangements of personal con-

cerns. From this time until the agonies of death were upon him, the Christian appears to have waited with calm composure, the coming of the shock that was to sunder soul from body; and to have encouraged, from the example of his own resignation, his family around "to bow with reverence to Him who maketh darkness his pavillion."

Mr. DEXTER was the second son of the Hon. SAMUEL DEXTER, a merchant of Boston, where this son was born, a representative and counsellor of the province, and by his death the founder of the DEXTER professorship in Harvard University. (Anthol July, 1810.)—The grandfather was a respected clergyman. The father was a man of eminent understanding, and is thought to have been the "*Laco*," who advocated so ably Gov. Bowdoin's election. As counsellor of the province, he was negatived by the Governor, until, so constantly was he elected, it was thought prudent not to persist. In 1774, however, his was the signal honor of being negatived by GAGE, in company with BOWDOIN and WINTHROP, from "the express commands of his Majesty." The pen of this statesman is to be traced in the previous answers to the Governors' speeches, and in the various state papers of the day, which have so long been the theme of general admiration for perspicuous argument, respectful remonstrance, and temperate firmness. In his more advanced years metaphysics was his favorite study; and the Priestleyan theology the subject, in which he is understood to have been profoundly familiar.

His son SAMUEL was prepared for the University under the care of the Rev. AARON PUTNAM, of Pomfret, Conn. a distinguished classical scholar, and of high repute for the talent of tuition. He was admitted at Cambridge in 1777, and among the honors received from this seminary, was at one of its exhibitions a poem; a very handsome, and, for that time of life, an uncommonly matured performance; and, in taking his degree he was cast to the first honor of the day. The last literary distinction, the degree of Doctor of Laws, was conferred on him by his illustrious mother the year before last, a compliment the more marked from its singleness, as he was the only individual to whom this degree was assigned that year.

His preparatory professional term was passed at Worcester, with the Hon. Mr. LINCOLN, where the latter part of the time in particular, his studies were so assiduous, as to have essentially impaired for life the strength of his eyes. He opened an office at Lunenburg and afterward in the county of Middlesex, and was early distinguished at the bar. The first causes of magnitude he argued, sunk an impression on the public mind indelibly deep, durable as the memories of those who heard them. Many are yet able to recount them with the most distinct minuteness, as to every important particular. He was soon sent to the Legislature of this Commonwealth, and made good in the Senate the promise of the forum. Next he was delegated to the National Congress, as representative, with AMES, and afterwards as Senator. Never was the New-England delegation higher, and none in that delegation was higher than DEXTER. The eloquence of the elder CHATHAM has been said to be an era in the Senate. The eloquence of DEXTER and of AMES was certainly an era in Congress. From their speeches the biographer of WASHINGTON delights to extract, as from those of the first orators of the country WASHINGTON had freed; and from the whole of that voluminous biography more elegant pages of tribute to the memory of its subject are not to be found, than those impressed with the letter of condolence from the Senate to the President, which was the production of the pen of Mr. DEXTER. Next he was Secretary of War and of the Treasury.—Each of these offices presented a sphere of exertion to him perfectly novel. But in none of the departments were talents, like his, out of place. Nature had given him a mind to master every subject to which it applied. Chaos in one of these offices, it made order. Toward the close of the federal administration, a foreign mission was offered him, but this he declined. He returned to his native town, where he has since been industriously engaged, for fourteen years, first in the front rank of his profession. His success evinced, that "eloquence is power." He was in the midst of the best of business at once, to the exclusion of others established before him. Many have come and engaged in business here since, but not one, in the least degree, to the exclusion of him. He could always command business and terms. His course of practice had an elevation believed to be

peculiar. An advocate for the English distinction between counsellor and attorney, what he could not effect in others, he settled in himself. Exclusively the counsellor, never since his return to the bar has he been known in a single instance to act the attorney, or put pen to paper professionally, save in the preparation of briefs and written opinions. It is unnecessary to compare him with PARSONS. They moved in distinct orbits, each brightest in his own, and it is idle to ask, which orbit was the greater. But so often seen together, opposed or in concert, the mind naturally associates them in contrast or comparison.—The principal portion of his time PARSONS rather devoted to reading; DEXTER to thinking. PARSONS might have more of profoundness on some points, DEXTER of comprehensiveness on all.—One would surprise you by the resources of his learning; the other by his force of illustration and originality of invention.

As in political life at Philadelphia, he occasionally engaged in trials of magnitude, so his professional employments here were sometimes made to yield to political requisitions. To Governors STRONG and SULLIVAN, Mr. DEXTER was successively counsellor.

One of the government of Harvard University in 1804, he was active in effecting the election of Mr. AMES to the vacant office of President. He always had the interests of this institution at heart, and did the state service in promoting them.

The possession has been thought to involve the responsibility of talents. The prerogative of the mind of Mr. DEXTER was a right on all subjects to think for itself. The obligation of his spirit, which was equalled only by his mind, was to act in conformity with the decided results of his own understanding. A second war with Great-Britain was declared, and on this question and the points incidental, Mr. DEXTER sundered from his party. Now that he has suddenly fallen, what federalist survives with the least particle of feeling, that has power to triumph for a moment over the lion dead?

I would not have the verdure of the clod of the valley which his sacred relics have become, sullied by the breathing of an unhallowed emotion. The country is summoned to the sepulchre of one of the most distinguished of her sons. Both parties may ground their arms at the grave of his greatness. It surely must operate a truce to strife, an amnesty to animosity.

Politics out of consideration, all must agree, that were it ever a question, how would DEXTER conduct in any given situation; settle for yourself, and settle correctly, the most elevated course of conduct, and this was precisely the course the deceased was invariably seen to pursue.

If this be true of him in all the other walks of his life, must not his motives in the political have been equally pure?

Death has precluded that full vindication of his motives which his future conduct might have exhibited. He charged the times with changing, and the times charged back upon him. Be it for other times to settle the question!

If parties do not so change in their measures, that to be consistent in principle, you must sometimes abandon party, still may not such a state of things exist as to make the promotion of the union of party indispensably necessary to the union of the country, and is it not possible the deceased may have thought, such was the fact?

It was the aim of Mr. DEXTER "without dividing to destroy party." An "age not venal" he would have "made unanimous." If this were beyond his power, his friends have at least the consolation, "*Magnis exedit ausis.*" This if DEXTER could not effect, who is he living that can? The object is lost. "*Thebes fell with Epaminondas.*"

Commerce owes him obligations for the decided stand he took against a perpetual Embargo. "Unconstitutional" was the anathema fulminated against it by him in all courts and public bodies. Cato once closed every harangue with the words, "Carthage must be destroyed." "The embargo is unconstitutional and may not be obeyed," were for some time the last words of Mr. DEXTER. His voice was heard at the capitol; and if ever this experiment is again to be hazarded on a maritime people, it will be in a manner most essentially different.

## THE CHRISTIAN VISITANT.

The fortification of Boston Harbour next excited his zeal. He attended town-meeting. He here flashed demonstration like lightning; and the labour was done.

The glow with which his patriot heart beat high at the naval successes of his countrymen, will long be remembered.

It is not intended to attempt even a sketch of the whole of his character. He was here well known. To his townsmen it is left to be settled in the reflections of silence and the musings of seclusion.—It is best settled by answering the question, what were his objects for life, and how did he attain them.

It is not intended to enumerate the societies of which the deceased was a member, and the variety of offices he filled. The employment enhanced not the dignity of Epaminondas; Epaminondas dignified the employment. Why mention that Mr. DEXTER was Senator and Counsellor of this Commonwealth; Representative and Senator in Congress; Secretary of War and the Treasury; member of the American Academy, and Doctor of Laws? "Stuck o'er with titles!" He was one of those few men for whose monument the most significant epitaph is simply his name. SAMUEL DEXTER—"Now a handful of dust!"

He died aged 54. Famed in life, he was fortunate in death. He died in the full favor of his faculties and vigor of life. His greatest exertions were those then recently made in the Supreme Court of the Union against Mr. PINKNEY. They were his last. The light of his

mind shot highest and went out! It was fortunate, that he was held last in the element he had so long splendidly filled with the amplitude of his talents. Here is now nothing like an impression of a failing of power or a diminution of lustre. The ear can recal only sounds unfaltering and firm. The image left in the forum is of majesty unimpaired, which the eye indeed will long miss, but the reflection rests on the retina of memory, perfect in all its proportions.

As a Christian, he was exemplary in his attendance on public worship and deeply grounded in his faith. His works were a secret fulfilment of the law of love. Sublimely disinterested, they were rendered, not to obtain favour from heaven or earth, but simply for his own gratification in the good of their objects. This gratification, while he was yet living, publicity would have precluded; and now that he is dead, publicity were an offence not to be pardoned; it might disturb the peace of his spirit. Of his late pastor, Mr. BUCKMINSTER, he was the personal inmate. Religious subjects were peculiarly congenial to his mind, and received much of his attention.—He was in the habit of retiring, "the world shut out," and from time oft abstracting himself to eternity.

Such was SAMUEL DEXTER. What a void does the death of this single individual leave in the community, and when may we reasonably expect it will be filled as before.

IN THIS CITY.—On the 9th inst. Mrs. CHARLOTTE HENRY, wife of John V. Henry, Esq. of this city.

## POETICAL DEPARTMENT.

## SELECTED.

## VERSES

Sacred to the Memory of the Reverend  
Mr. JOHN ANDERSON,  
MINISTER AT GLASGOW, OB. ANNO 1721.

SHALL streaming tears a nation's eyes o'erflow,  
And not a muse partake the general woe?  
Shall we be dumb because he speaks no more,  
Who charm'd attentive multitudes before.  
Clos'd are those eyes, and silent is that tongue  
Where sparkled zeal and mild instruction hung.  
By nature form'd to shine in ev'ry scene,  
To charm th' ambitious, or allure the vain:  
Early he learn'd the prospect to despise  
And make his nobler choice his kindred skies:  
For this himself and rising hopes resign'd,  
To live to heav'n, and live for human kind;  
Hard trial to the mind, could ought control  
A Roman virtue in a Christian soul?

Oh could the muse his generous labours say!  
To justify the debt of tears we pay;  
No streams of grief should be immod'rato thought,  
Excess of sorrow is an honest fault.

His widow'd flock best know his pious care,  
Taught by his words and guarded by his prayer;  
No more shall in his eyes his ardour shine,  
No longer from his lips flow truths divine.  
How wont the willing crowd to gather round,  
Hang on his lips, and catch th' enchanting sound;  
While in such terms his thoughts he still express  
The love of virtue rose in every breast  
And ev'ry heart its secret faults confess.

Then with what ease the tumult would be calm,  
And to the wounds he search'd apply the balm!  
So first their danger to mankind he taught,  
Then, like some guardian angel, comfort brought.

Nor had his speech alone such wond'rous pow'r,  
Though wond'rous that—but still his life was more;  
Where all the charms of virtue were display'd;  
And taught the world even more than all he said;  
Where all was open, unreserv'd and fair,  
A generous bosom, and a heart sincere,  
So firm to truth, to reason so resign'd,  
At once impartial, and at once so kind,  
That scarce we knew which most we should commend,  
The free reprobate, or the tender friend:  
Such were the pastors that in ancient days,  
Reclaim'd mankind, and led in virtue's ways,  
Such Asla boasted, and such Rome of old,  
E'er souls were barter'd for unrighteous gold;  
Such great Erasmus, gentle Cranmer shone,  
And such a man O Glasgow! late thy own:  
Whose life like theirs, in generous labours past,  
Was still the same, and lovely to the last.

So in calm ev'nings and unclouded skies  
Not less resplendent in his fall than rise;  
The westering sun into the main declines,  
Bright and more bright, and as he sets he shines!

[Boyle.]

## A HYMN IN SICKNESS.

O Lord! to thee I lift my soul,  
To thee direct my eyes,  
While fate in every vapour rolls,  
And sick'ning nature sighs.  
  
Ev'n air, the vehicle of life,  
The soft recess of breath,  
Is made the harbinger of fate,  
And poison'd dart of death.

No gentle strain relieve my ears:  
But hark! the passing toll,  
In a long sadly-solemn knell,  
Alarms anew my soul.

No lovely prospect meets my eye,  
But melancholy fear,  
Attended with the hollow pomp  
Of sickness and despair.

My sins wide-staring in my face,  
In ghastly guise alarm;  
The pleasing sips of wanton youth,  
In many a fatal charm.

I sink beneath their black approach:  
My God! thy mercy lend;  
Let hope her healing wings diffuse;  
O snatch me from the fiend!

I feel, I feel thy saving health:  
New raptures fill my heart;  
A shining train of bliss succeeds;  
The gloomy scenes depart.

Though straining coughs this mortal frame  
To dissolution bring,  
Yet dreary death in vain affrights  
And points in vain his sting.

If gracious Heaven at that sad hour  
Its guardian arm extend;  
If angels watch my parting soul,  
And save me at my end.

O Lord, or let me live or die,  
Thy holy will be done!  
But let me live alone to thee,  
And die in thee alone.

[W. Thompson.]

\* \* \*

# VALEDICTORY.

FROM THE ALBANY REGISTER.

## The Christian Visitant.

The Editor of the *CHRISTIAN VISITANT*, respectfully informs the Patrons of that work, that the number issued on Saturday last, closed the year, as well as the publication.

We have to add, that the work was progressing with a fair prospect of permanent success, until the motives of the supposed Editor were impeached, and wickedly traduced in certain party prints. These attacks, at least we have reason to believe so, have occasioned a diminution of patronage, to an extent which has rendered it necessary for the Editor to abandon the work. It has so far been productive of so much good, in a pecuniary point of view, as to afford employment to a worthy and industrious journeyman printer, with a small family to support. The Editor has reaped no pecuniary profit from it, nor was he so anxious to render it a source of revenue, as to make it subservient to the best, the highest, and the holiest of purposes.

What is the argument of the men, whose writings against the *VISITANT*, we believe, have been the means of withdrawing from it the patronage which it has lost? It is, in substance, that the Editor of the *Visitant* is also the Editor of the *Albany Register*—that the *Albany Register* is a *Republican* paper, whose Editor does his duty to the cause he maintains—that no democrat, and especially no democratic Editor, can be a Christian! Ergo, the Editor of the *Visitant* is a wolf in sheep's cloathing, and his work ought not to be patronized by any *federal* Christian! No matter what merit the work possesses, or how useful it is, in inculcating upon society, and the rising generation, the moral and Christian virtues—the Editor is a democrat, who does not believe in the political principles of RUFUS KING, who believes RUFUS KING to be a monarchist, and has frankly told the world so—therefore, let every friend of KING and monarchy, stop the *VISITANT*. Such is the plain English, if not the literal transcript, of the writings in the *Troy Post*, &c. &c. which have caused the *Visitant* to fall to the ground.

We have yet to learn, however, that there is any precept or dictum of our holy religion, which forbids a man to possess his own political opinions, and to maintain them with zeal and energy. We have yet to learn, that *Christianity* enjoins the surrender of a single civil or political right, or inculcates any thing like neutrality in politics. We have yet to learn, that it commands men to belong to this or that political school; or that it teaches them to forbear the exercise of any duty which flows

from civil and political obligations. On the contrary, we know, that it demands of every man to do his duty, according to the dictates of his conscience, in every station, in all the various relations of life, and under all circumstances, in which it may please Divine Providence to place him; and to do it with zeal, energy and effect, with spirit, integrity and independence. Had not such been the conduct of Paul and his brethren, where would have been Christianity? Had they lacked zeal and energy, instead of the stripes and torments which they suffered, and which led to the triumph of the Cross, they would have shrunk from the gathering storm, and the hopes of the universe would have been blasted. Had *Luther* lacked the same noble virtues, we had almost said the noblest of all virtues, since without them nothing good and great ever was or ever can be done on earth, where would have been the Protestant Church? It would have sunk beneath the arm of Papal power; or rather, it never would have emerged from the darkness and corruptions, through which it rose into resplendent light and glory.

The temporising virtue, which selfish hypocrites, tools, and fools, have combined to dignify with the name of moderation, is as far from the letter or spirit of the gospel, as falsehood is from truth, or darkness from light. The moderation inculcated by the Apostles, and their Divine Master, alluded to chastity, sobriety, temperance, charity, liberality, benevolence, kindness, even to enemies, and abstinence from all sin; but neither of them ever dreamt of inculcating remissness in pursuit of whatever conscience dictates to pursue, or of teaching lukewarmness and apathy in support of our opinions, political or religious. Did JESUS, by the patience with which HE suffered injustice and oppression, mean to inculcate submission to either? No—on the contrary, HIS intention was to give to HIS followers examples of firmness and fortitude. His life and death afford the most glorious comment upon the doctrines of civil as well as religious liberty—of MORAL as well as DIVINE TRUTH: And we venture to say, that no man can fully understand his duty as a citizen, as well as a Christian, till he imbibes his knowledge from the TESTAMENT, which JESUS left of his moral and divine philosophy, his earthly pilgrimage, and his heavenly mission. Did Paul, when brought before Felix, display that *silky milky* spirit, which we have been condemned for not displaying in our political career? No—but he made the tyrant tremble by the fire, the boldness, and the energy of his eloquence: And will our sticklers for *moderation*, pretend that Paul was not a Christian?

But why have not the *federal* writers, who

have argued, that our zeal in politics, was conclusive proof of our hypocrisy in religion, shewn the same spirit of *moderation*, which they have denounced us for not possessing? Have they hesitated, in a single instance, to brand democracy with every folly and every crime? Have they ever hesitated, for a moment, to assail the *moral* and *private*, as well as the *political* and *public* character of any democratic candidate? Certainly not: And do they, then, confess themselves destitute of religion, and hypocritical professors of Christianity, because they maintain with zeal, and energy, or rather acrimony, their political creed and party?

Let it not be understood, however, because the patronage the *VISITANT* has lost, was *federal* patronage, that *federalists* were the exclusive patrons of the work.—The subscribers were about equally divided between the two political parties; but so large a number of one party have fallen off, since the *Troy* and *New-York Evening Post*, &c. denounced it, as to ruin the prospect of the work. To those of the same party, who have manifested a disposition to continue, the Editor offers his grateful acknowledgements, and tenders the homage of his respect for their liberality, in supporting a useful Institution, without regard to the political complexion of the Editor. To the CLERGY, we owe our particular thanks for the countenance which they have given the work: And of those in this city, we feel bound to express our gratitude in a special manner, to the Rev. TIMOTHY CLOWES, and the Rev. Dr. BRADFORD: To the former for having edited the work whilst the Editor was absent at Washington, last fall and winter: And to the latter for having, in various circles, as we have been well informed, advocated the Institution, against those who have assailed it, the political character of the Editor, to the contrary notwithstanding. To our correspondents, likewise, whether clergymen or laymen, we offer the homage of our gratitude for their favors; and most earnestly wish to all, both friends and foes of the Institution, all the happiness, both in this life, and that which is to come, to which their respective merits, and the grace of Heaven may entitle them.

If any person has paid in advance, beyond the last number, the money will be returned immediately. The Editor believes, however, that there is no such case, as the subscribers generally have taken the work from its commencement; and those who subscribed after, received the back numbers.

Those who are indebted for it, will pay their bills as soon as may be convenient to themselves.

THE EDITOR.

ALBANY, May 31, 1816.